224 Pits never dug to entrap deer or other large
[231] game; deer, antelope never corralled and killed; large game never chased over cliffs; dogs not used for hunting (SM). Antelope chased by one hunter toward second man concealed behind bush or
[349] pile rocks; Waterman has picture of pass where trail leads from South Fork valley to Kern valley, showing loose rocks which "are remains of small structure and pit, where lurking hunters shot antelope, which were run through the pass by beaters" (Mus. cat. no. 15-6258).

●476 Once a yr. in July Tübatulabal joined with
224 Kawaiisu, Tejon, Ventura Indians, Yokuts for antelope drive (Kroeber, Handbook, 528) in Yokuts territory on plains near Bakersfield. As many as 500 men took part; in drive men stood in circle, 6 ft. apart; circle was from 2-4 mi. in diameter at beginning of drive; men walked inward, driving antelope before them; when circle had shrunk to a few hundred feet in diameter, 10 men (Kroeber,
[411] Handbook, 529, says 2 men from each tribe) stepped inside, shot antelope with flint-tipped arrows. No antelope drives held in Tübatulabal area.

224 Mt. sheep shot with bow and arrow; "easier than deer to kill"; often sighted on rocky promontories along n. edge of South Fork valley, W of Onyx. Grizzlies and brown bears shot in summer with bow and arrows; never attacked in caves or shot from trees, but SM had seen latter done at Tejon. Mt. lions shot while on ground; killed after being treed.

476 Rabbits obtained on valley floors by firing
224 dry brush; 20 or more men stood in circle outside burning brush; as rabbits fled men shot them with bow and arrows. Another method was to use nets (wa·na·l), propped up loosely on sticks on level ground; 15-20 men formed straight line parallel to net 1/4 mi. or so away from it and advanced beating sagebrush with sticks, driving rabbits before them. When rabbits encountered net, vertical props fell down; rabbits became entangled and were clubbed with straight sticks or shot with bow and arrows; crescentic rabbit sticks not used. Those rabbits in rear that succeeded in jumping over fallen net became entangled in second net placed short distance ahead of first one. No boss for drive; rabbits collected, evenly divided by throwing each participant a rabbit until pile exhausted. Rabbits also shot by young boys, men, singly or in small groups, with bow and arrows.

224 Woodrats, squirrels, small birds trapped with rock trap (togo·'i·nit) exactly like Havasupai rodent trap (Spier, 1928, 113, fig. 4). For Tübatulabal trap shallow hole 3-4 in. deep dug between upright post and base of rock; acorn impaled on lower stick as bait; when stone slab fell, bird or rodent caught in hole underneath flat rock surface, but not crushed. Men set out 15-20 such traps, especially at piñon grounds during harvest; visited them every 2 days (SM).

224 Small willow blinds like Yokuts model (Kroeber,
349 Handbook, 524, pl. 45), but lacking stone platform, large enough to admit 2 men, built near

226 obtained from unaugmented Kern, near present town of Kernville.

Fishing techniques and use of certain localities for fishing varied according to height of streams and temperature of water; location of few fish camps noted (p. 40). In spring before water too warm, fishing carried on at sites on augmented Kern. At rapids near w. end of gorge "there were lots of fish; the Tolowim (Bankalachi) used to camp there to fish, also the Tejon Indians (Yokuts) and Pahkanapil too. Sometimes the Monilabal and Palabatal (Yokuts groups) came up there to fish" (SM). Groups of Tübatulabal also camped at rock paintings farther upstream; fish harpooned from rocks mainly at these locations as water swift-running, with many pools.

[411] [227] Pronged harpoon California type (Kroeber, Handbook, 86) consisting of pole (mi·št) 7-8 ft. long, with pair 6-in. foreshafts; toggleheads (wili·li·nist) 1 1/2 in. long, carved from deer bone; heads sharply pointed, barbed. Later in summer fishing activities shifted higher up river to sites on unaugmented Kern and to mt. lakes and streams. Round nets made of native twine, with 3-4 in. meshes and lacking handle, were used, being held up on each side by 2 men standing in water (FP); SM denied use of nets. Large nets, similarly made, stretched across stream, held up by 4 men (PN, FP). Net sinkers not used (FP, PN). Tule basket trap (wa·mat), similar to Pomo trap (Kroeber, Handbook, 172, pl. 33a), used in smooth [321] water. Fish taken in nets speared (PN). Fishhooks (wele·haniš) were said to have been 2-piece, with single bone barb made from shank bone of deer. Barb filed to point on rock, blunt end attached at 45° angle to base of shank with wrapping of native twine which was given coating of [283] asphalt to make it fast. Line made from native twine, smeared with asphalt; attached to end of long willow pole (wipšat). Earthworms, grasshoppers used for bait (ti·hat). Fishhooks and pole "not used very much" (SM); post-white (?). No double hooks, gorgets used.

226 Bulk of communal fishing in streams, rivers
●476 done to obtain fish for drying. Informants dwelt upon one method of communal fishing, although it
417 is no longer practiced. Fish corral (pa·nil) built in shallow, fast-running water (fig. 2), "when there were lots of fish running." Wall of corral 2 1/2-3 ft. high; built up of large stones filled in with willow branches; diameter of round enclosure 7 ft., width of opening to corral 3 ft. Men went about 2 mi. downstream from corral, threw stones in water to drive fish upstream. Two men, stationed on either side of gateway to corral, beat water with long willow poles so that [462] all the fish would swim into corral. Inside corral 2, 3 men bailed out fish, throwing them up on bank to women who collected them in large pile. Each participant in undertaking shared equally in distribution of fish, which was effected in same manner rabbits apportioned after drive (p. 13).

226 Another method of obtaining fish in large

159 And all the people were married there; šumukat
585 married wÏsok, and my younger sister was married,
too.

159 Pete and I went home to u·u·pu·lap after we
were married; my people were living up there,
591 making gardens. It was nice up there by the river.
My grandmother (mother's mother) didn't like Pete;
she kept scolding me for taking him again. She
didn't like him because when he got drunk he was
mean and chased around with other women. My par-
ents and sisters and my grandmother and my husband
and I were living in one big house. My sister's
husband was a good man; he bought everything for
[241] her. We all got on well together; my family had
lots of gardens there, with lots of onions. We
[432] sold some onions and beans, long black and white
beans. The men and women both worked in the gar-
[476] dens; they helped each other; they worked early
in the morning. Pete and I didn't have any garden
of our own; we were just staying there with my
parents. That was the way Indians used to do; the
man lived with his wife's family a long time.

159 My sister died at u·u·pu·lap, so we left the
768 house where we had all been living; we moved away
from there. Only my half brother stayed up there;
he had alfalfa growing there; he stayed there un-
til a white man came and told him to get out of
there. All the rest of us moved.

159 Pete and I moved down to yÏtiyamup. We stayed
842 there all winter; we built a wattle house with a
tule roof down there. My husband had wanted me
845 to have a baby for a long time, and my mother-in-
law gave me some medicine; I didn't know what it
was for, and I drank it; after that I didn't men-
struate any more, and then I had Legora. When she
was born I got sick and pretty nearly died; I was
in labor all night and all day; my mother took
care of me. My husband's stepfather had power; I
was lying around, unconscious, weak; the baby
didn't want to come out. Pete's stepfather touched
me all over with his amulet. My father had power,
[826] too, but he couldn't do anything for me; I don't
know why. I was old, about 25 yrs. old; my bones
were getting hard, I think. When my son Pete was
born it was easier, but Legora very nearly killed
[262] me. Each time I had a baby I didn't eat meat or
grease for one month afterward; just flour and
beans. After my first baby was born my mother
made a fire in the ground with hot rocks on top,
[163] for me to lie on. The rocks stayed hot all night;
it was a good bed. I only had the 2 children.

159 When we were up there at yÏtiyamup my sister-
222 in-law and I used to get chia seeds on that lit-
524 tle hill near Steban's house. My 2 children would
249 stay home and go visiting over at another woman's
house; they played marbles and made rag dolls to
play with. We used to cut barley down here in the
valley, too; we didn't make any tobacco; my mother
made that, though. Little Bill Chico's second wife
made it, too, and we used to buy it from her. One
other woman, mapali·p, used to make it, too; only
those 2 made it.

My husband used to haul water and wood for me;